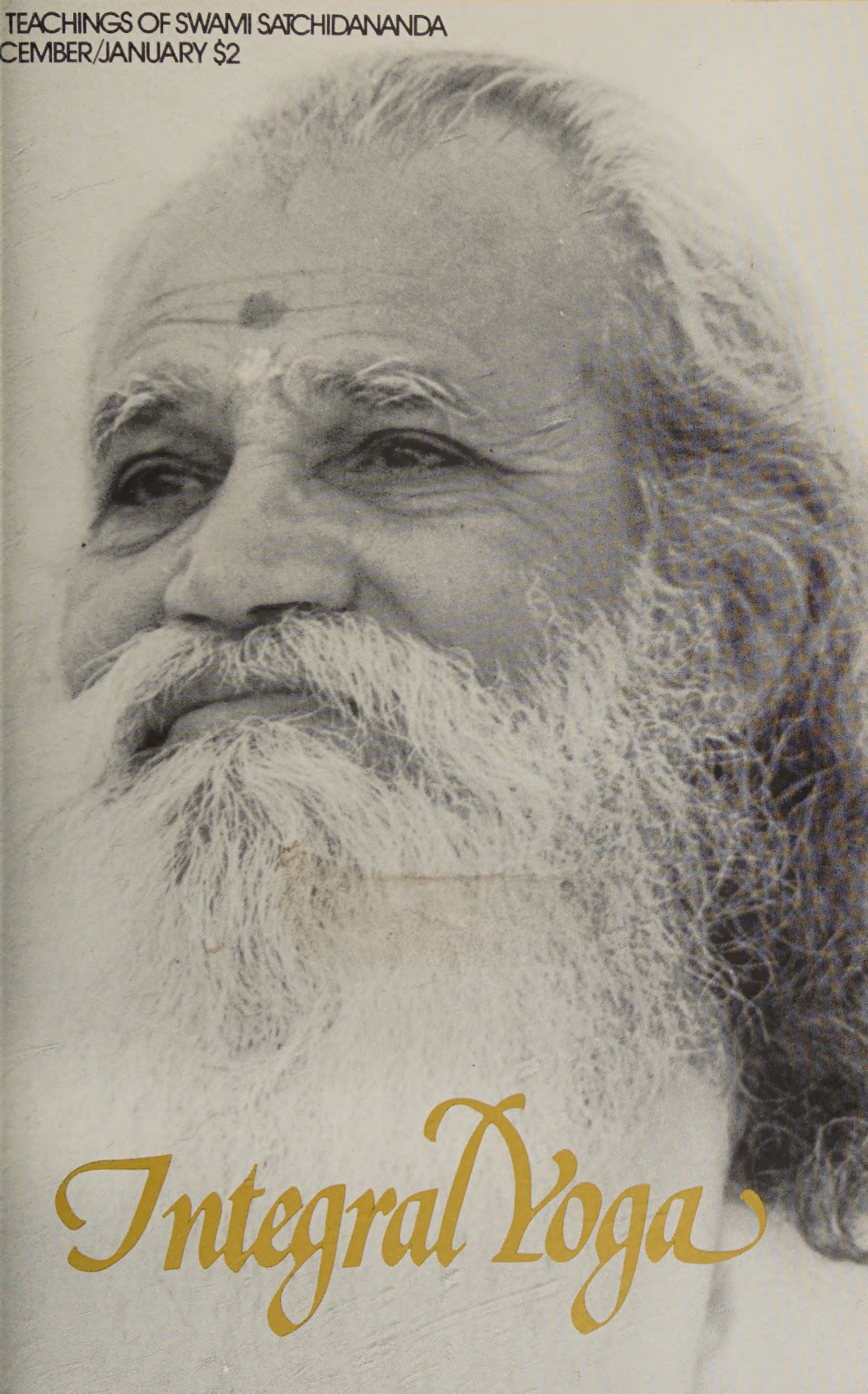
TEACHINGS OF SWAMI SATCHIDANANDA
CEMBER/JANUARY $2



Integral Yoga

upcoming events with Sri Gurudev

DECEMBER

22 Buckingham VIRGINIA Jayanthi Celebration

23 West Coast

28-31 Santa Barbara CALIFORNIA Annual New Year's Retreat

JANUARY 1984

1-2 Santa Barbara CALIFORNIA Retreat continues

Rest of January Schedule - To be announced.

holy days & other special dates

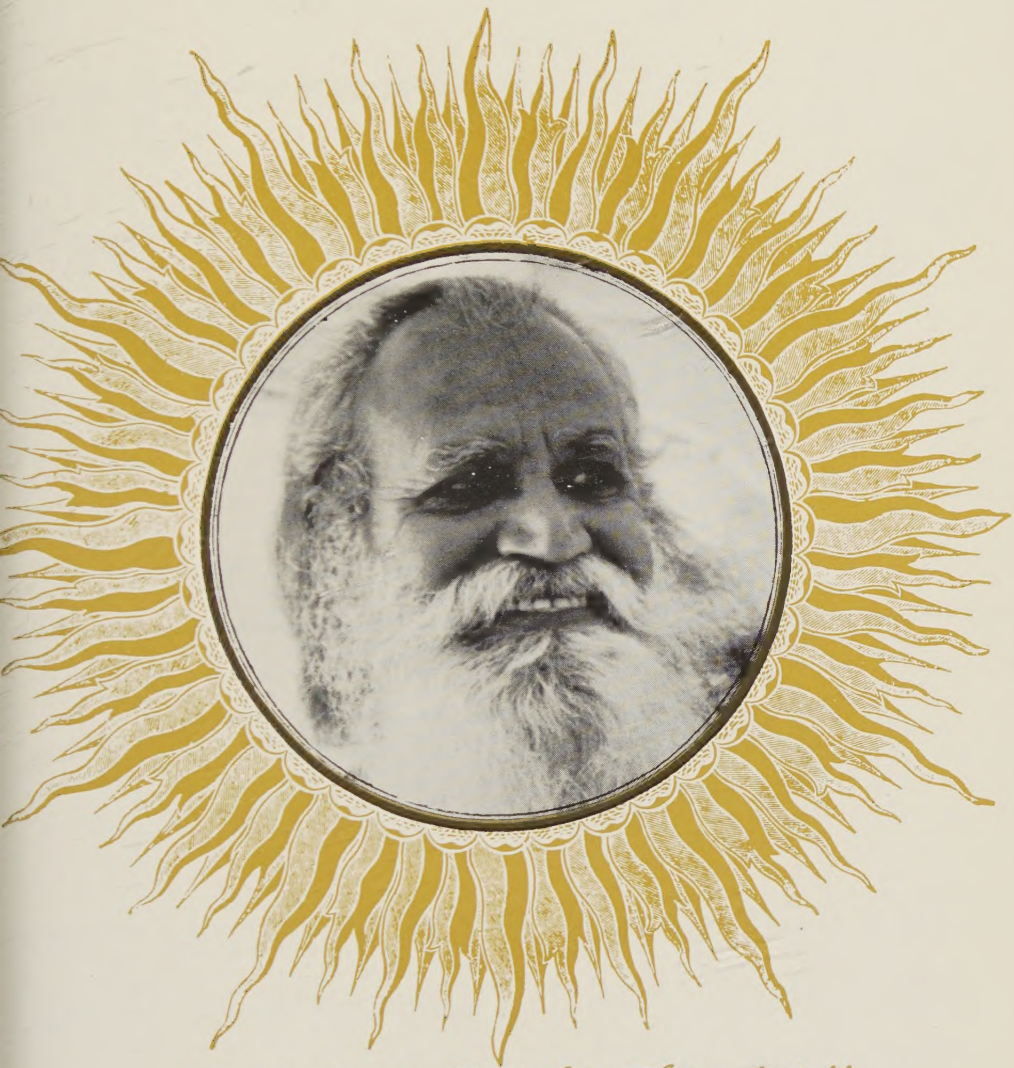
JANUARY 1984

1 New Year's Day. May your coming year be filled with peace and joy, love and light.
Guru Gobind Singh (Sikh): Birthdate
2 St. Theresa of Lisieux: Birthdate
5 Paramahamsa Yogananda: Birthdate
6 St. Joan of Arc: Birthdate
10 Guru Gobind Singh (Sikh): Birthdate
12 Sri Swami Vivekananda: Birthdate
14 Russian Orthodox New Year
16 Martin Luther King Day
18 **Full Moon**
Mohammed: Birthdate
25 Chinese Kitchen God Celebration

FEBRUARY

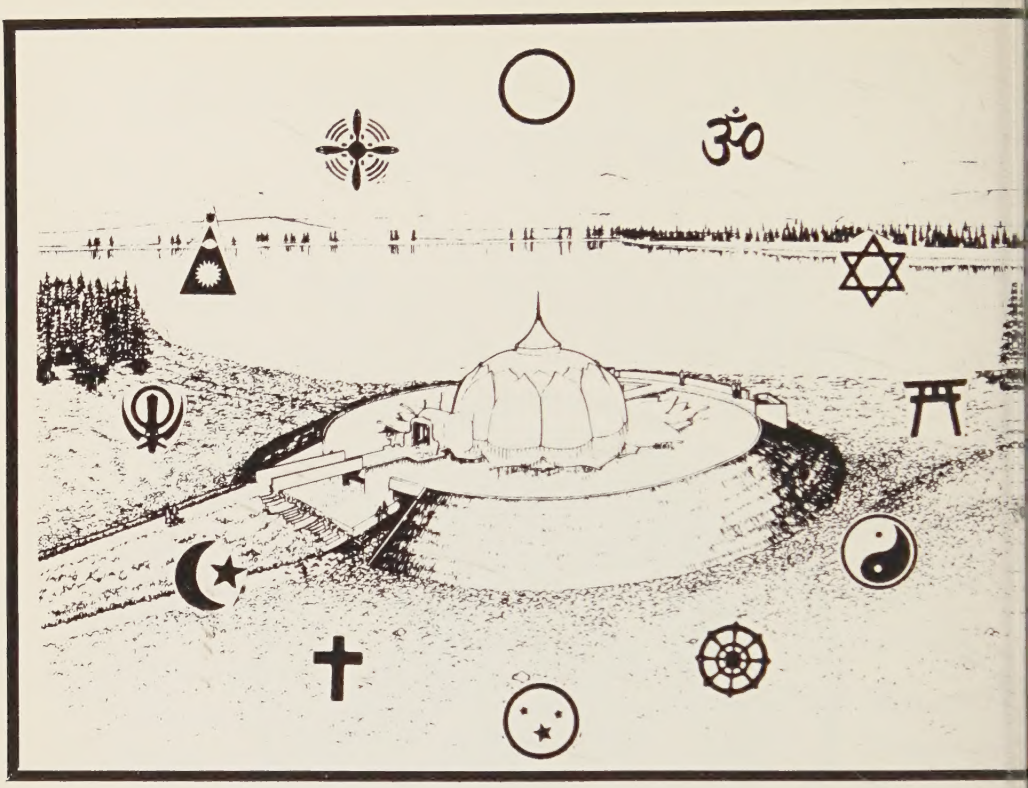
14 St. Valentine's Day
16 **Full Moon**
Makha Puja (Buddhist)
18 Sri Ramakrishna: Birthdate
Powamu (Hopi Indians)
25 Meher Baba: Birthdate
26 Intercalary Days continue through 1 March (Baha'i)
28 Sri Thiruvalluvar: Birthdate
29 Sivaratri (Hindu. Night in honor of Lord Siva.)

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"O, Light of all Lights Thou Art."

We Deal with Words. Yet no words can express his greatness.
We Deal with Pictures. Yet no picture can capture his radiance.
We Deal with Life. It is in our lives that we believe and pray we may come to represent the timeless, universal Teachings of Sri Swami Satchidanandaji Maharaj.
On his 69th Jayanthi (Birthday), we lovingly offer this issue of Integral Yoga Magazine to our beloved Sri Gurudev.



the Light of truth
UNIVERSAL SHRINE

The Light of all religions comes from
one source. May that Light of Truth
overcome all darkness.

Thank you Gurudev for this great gift

Blessed Jayanthi

SATCHIDANANDA ASHRAM YOGAVILLE VIRGINIA

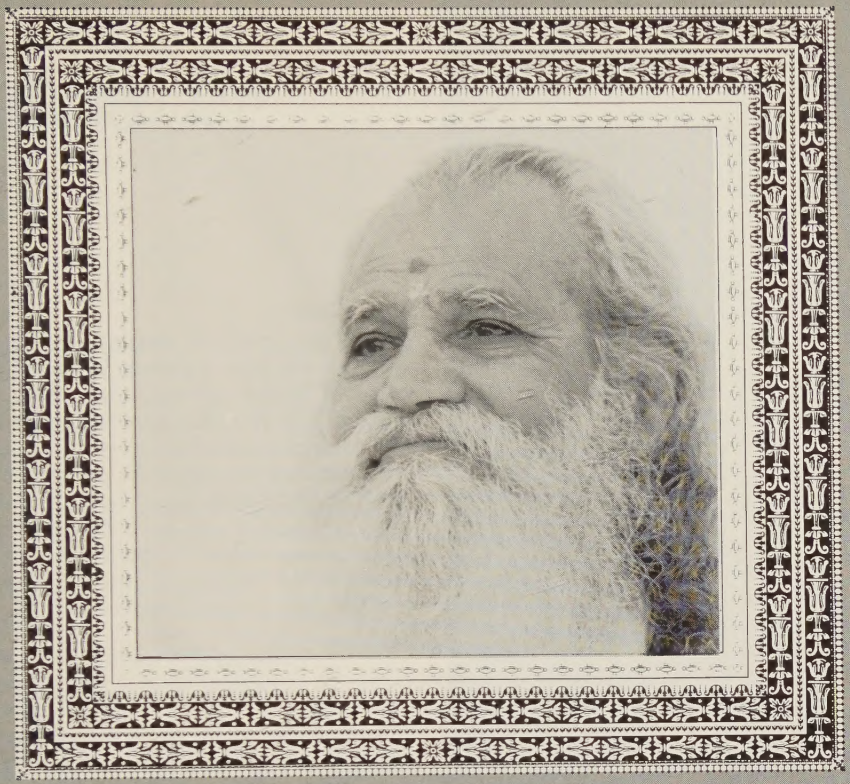


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INTEGRAL YOGA AND YOU

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga — including Hatha, Raja, Karma, Bhakti, and Jnana Yogas — as well as instruction in Yogic diet and other rleated topics. There are open classes, courses, teacher training programs, universal worship services, and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to telephone or to visit the centers.

A wide range of guest programs are offered at the Ashrams in Buckingham, Virginia and Pomfret Center, Connecticut. Located at the Virginia Ashram are: The audio-video department, book publishing and distribution services; a school for children (Yogaville Vidyalayam), and the international coordination offices for all Integral Yoga Centers. The LOTUS (Light Of Truth Universal Shrine) is under construction, and an Integral Yoga Health Services Clinic is now in the early planning stages.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

Letters

Dear Swamiji,

There are really no words to express our gratitude for your presence in Zinal [Switzerland]. Each year I send you this type of letter and each time it becomes more difficult to express our thanks.

To the meaning of all the participants in Zinal at the Conference, our meeting of this year reached a point, a degree of quality that we never experienced before thanks to the blessing of your presence.

With our deepest respect and all our love,

Gerard Blitz
Union of European Yoga Federations

Almost two years ago I had a spiritual awakening, and I joyfully surrendered my life into the hands of God. I have found within me so much of what you talk about — peace, joy, light. I have learned how to serve, and to see God in all at every moment. I find my faith being challenged and difficult obstacles set in my way to test my faith and devotion. Some of these have been very hard, but I welcome them; and my faith has grown very strong. The hands of God have delivered me again and again into your presence and each time I am blessed anew. So many guidelines have come to me through you, your teachings, as well as your living example of a Realized Yogi. There is no way to thank you for these gifts; so enormous is their value. Indeed, my small offering seems also more like a gift from you since I received so many blessings from serving you.

H.H., Charlottesville, VA

Thank you so much for all you have given me. Words cannot express the deep love I have for you. I pray that I may walk in your footsteps up the ladder of infinity. You shower *all* with such blessings of love. To even meet you or be in your presence is such a blessing.

P.C., Rockford, IL

ri Gurudev

Papa,
I love you because I love you. I dream about you, Papa, and I love you. In my dreams you look like Papa-Santa, and you look like a lion. I love you. I would like to see you.

Love
Lakshmi (Lia) Carman, age 3
Iowa City, Iowa

Dear Papa,
We have sent you these letters because we love you.
I am seven. I go to second grade this year. I had a friend over to spend the night, last night. One night while Lia was still awake I chanted to her and she went to sleep.

Love
Sivaraj Carman, Iowa City, Iowa

Here is a story about one of your Angels: Last week several of the sannyasins received invitations to Bala's 11th birthday party. As we arrived at her house, at 7:00 a.m., we all expected a nice little tribute to Bala and the traditional birthday cake. However, as each person entered, he or she was greeted personally by Bala, ushered graciously to a seat at the table, and handed a menu! It was soon apparent that Bala's idea of celebrating her birthday was by serving others. She must have been up quite early with her mother, preparing biscuits and writing the menus. She was truly serving, always checking to see if everyone had enough to eat or drink. We couldn't get her to sit down because she was so busy serving and obviously enjoying it. She wouldn't even open her presents until she was satisfied that everyone was quite full and comfortable. It *was* a tribute to Bala, a great one — a tribute to the way in which she is following in your footsteps of selfless service.
S.P., Buckingham, VA

Integral Yoga® Magazine

Founder - Director
Sri Swami Satchidananda

Editor
Swami Prakashananda Ma

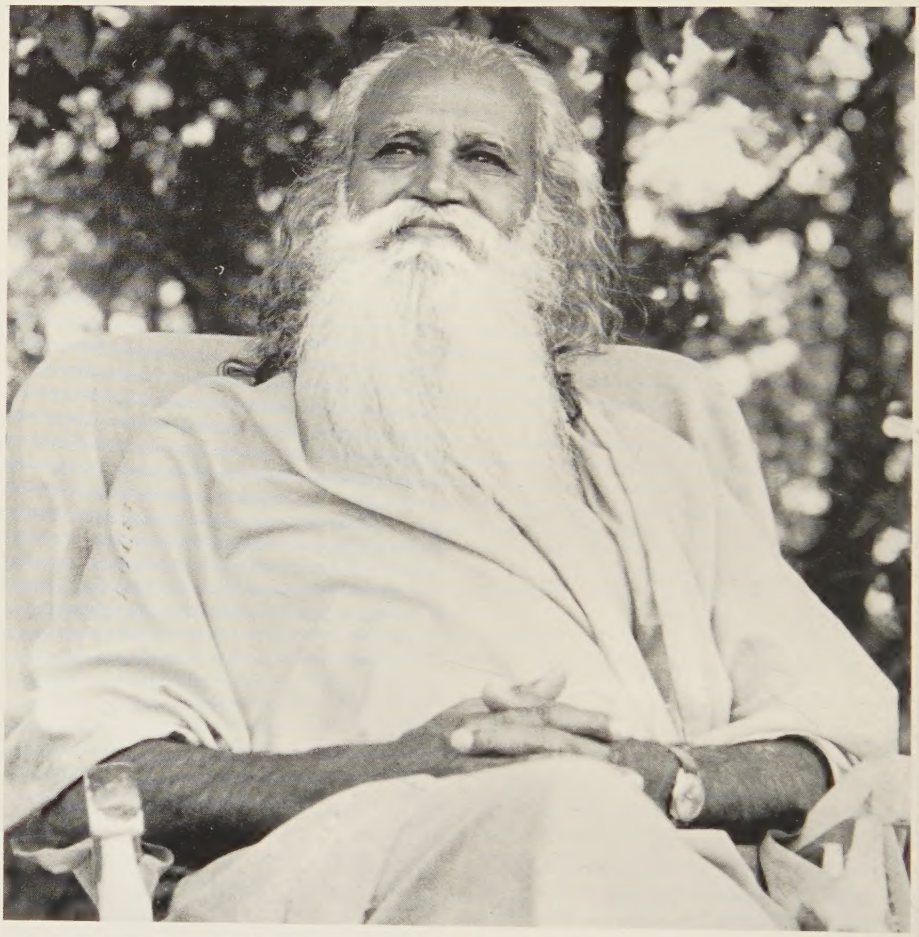
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SRI SWAMI SATCHIDANANDA is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, paths are many." His main residences are in Buckingham, Virginia during the summer and Santa Barbara, California during the winter. He also travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books, and visits to centers around the globe in the fields of education, religion, health and Yoga.



CHOOSE PEACE

Sri Swami Satchidananda

Let us talk a little about samadhi. In India, normally if you say, "He has attained samadhi," that means he has died and is buried. That is the normal connotation for that term. In a way, samadhi *is* like that. You are dead, yet you are alive. My Master Sri Swami Sivanandaji used to sing this song: "When shall I see Thee? When 'I' ceases to be." He was asking this question of the Lord. "Lord, when can I see You? I know that will be when 'I' ceases to be." That means that if the ego or "I" dies, you can truly live.

If the little egoistic "I" goes away from you, you are free from the ego. You are clean, pure. At that stage you are fit to go to heaven, to experience the highest knowledge or the highest truth. That is what we call samadhi. This is the essence of all spiritual teachings and practices — it doesn't matter what label they have. One can be a Catholic, a Protestant, a Jew, a Hindu, Bud-

dhist, Muslim, or any religion. Even if you don't have any faith at all or don't believe in any organized religion, it doesn't matter. That is not the criteria to have this realization. All you have to accomplish is to see that all selfishness goes away.

Where does the "I" dwell? In ego. Where does the ego live? In the mind. The ego is, in a way, the very source of mind. All developments are part of ego. So the sum total of all these things — thinking, feeling, willing — could be put together under one term, "*mind*." If the mind gets completely purified, then it's no longer an obstruction to your experience of the Truth. When it is clean and clear, the mind doesn't color the appearance of the pure Self. It becomes a pure reflector for the Self to see its own true nature. That is the essence of Yoga.

According to Sri Patanjali, what is the definition for Yoga? Control of thought waves. *Yogas chitta vritti nirodhah. Chittam* is the sum total of mind. *Vritti* is the wave. *Nirodhah* is the absence. So when the chittam is freed to the waves or disturbance or turbulence, it becomes crystal clear. That is the samadhi state.

Waveless Ocean

The spirit doesn't have to attain samadhi. The spirit is the God in you. The Bible calls it the image of God. Can God ever get disturbed, colored, disappointed? No. The real you, as the image of God, is always pure. The *"Bhagavad Gita* says, "I am unborn, undying, I am eternal, never-changing. I am always the same." The Self doesn't need samadhi. It is always the same. The Self doesn't need samadhi. It is already in that state.

What looks for samadhi? The mind or the *chittam*. Samadhi means that the mind comes to a tranquil state, like waveless water. A Tamil saint gives this example of samadhi: "When I attain, experience the samadhi, my mind will be like a waveless ocean...like a lamp without any soot covering it, always eternally brilliant light." Another example he gives says, "My mind should be like the pointer of a scale that doesn't get influenced either by a lump of gold or a lump of clay." The scale simply gives you the weight. It doesn't get excited if a lump of gold is put there and want to lean more toward that. It is not influenced by the material, it weighs all the same. That is what we want in a balanced mind.

When would you want to prove yourself to have attained that balanced state? During adversities. When everything goes smooth and nice, then you are easily balanced. "Ahh, wonderful. I am so peaceful." Fine, but what if somebody comes and says, "Hey, you rogue! What are *you* doing here?" Your mind should still say, "Ahh, how peaceful I am."

Situations will arise to test you. You may think that you are in a peaceful state and have attained complete tranquility. All of a sudden somebody will insult you. You should still be able to smile at him and say, "Oh yes. That's the way you see me. That's fine. You are free to think any way you want." One person might see you as a rogue. Fine. The other fellow might see you as a guru. Fine. If *you* know who you are, if you have attained the stage of tranquility, nothing should affect or sway you.

Once in a village there lived a wise man. He was very peaceful; nobody had ever seen him disturbed. All the villagers said, "Oh, he is such a peaceful person. It's hard to find someone like that."

One fellow became a little jealous and said, "Ha! What kind of peaceful man? You just wait and see. I'll make him angry." So he went to where the wise man was sitting and said, "Hey! Swami! What kind of man are you? It looks to me like you're cheating people, presenting yourself as a big guru, getting Guru Poornima and birthday gifts !" The wise man didn't react; he simply smiled. So the challenger started calling him all kinds of foul names. Still the wise man smiled and said nothing. Finally the man yelled, "Hey, Swami! I'm talking to you! I'm saying all this about you. Don't you want to say something?"

The wise man spoke calmly: "My dear friend, suppose I give you an apple and you say, 'I'm not ready to accept it.' What should I do? Should I throw it out? I'll take it back, is it not so? You want to give something and the person is not interested in accepting it. You won't dispose of it. You will take it back, put it in your pocket and go home. In the same way, you are trying to give me something, but I am not interested in accepting it so take it back. It's yours!"

Testing

The equanimity should be tested now and then. It's easy to *say*, "I'm totally peaceful," but *being* that way is another story.

Once a swami went into a cave and stayed there for almost ten years. He didn't see anybody. People used to come and leave some food for him; and then when they left, he would come and take it. After ten years, one day he decided to come out and meet the people. Everybody came running. "The swami is out of the cave now! He is seeing everybody, giving *darshan* to everybody." Thousands came to see him. "Swami, Swami, by sitting in the cave these ten years what did you gain?"

He replied, "Years ago I used to be very angry. Even a little thing would disturb me. But for the past ten years, no anger at all. I conquered anger. That is a big achievement."

Someone got up and said, "Swami, how can you remember all that happened for the past ten years? Maybe one day you might have forgotten and become a little angry."

"No, not at all. Not even once did I get angry."

Another fellow stood up. "Sir, it is hard to believe. Are you sure that there wasn't one time when you were angry?"

The swami sounded a little impatient. "Absolutely not."

Still another person asked, "Really? Didn't you even feel slightly angry?"

The swami's voice roared with anger, "Never! Never! Do you hear me? I totally conquered anger!"

Yes, when there is nobody to irritate you, you are totally peaceful. When there are no pretty girls or boys around, everybody is celibate. When there is no food, you say "I'm fasting." That won't prove that you have conquered the situation. You should have ample opportunities to be disturbed. If such opportunities come and you still remain peaceful, then only you have proved that you have achieved something. Of course sometimes we need a protective, supportive environment in which to grow strong. But we should never think that we are hiding from the world.

Make Mistakes

Religion is studied and experienced to learn to be free. If you cannot have freedom in religion, you are not going to have freedom in anything else. Religion is used to free you from bondage. The aim is to be fully liberated. To help you attain that freedom, a guru or spiritual teacher will not bind you. He or she can give you some guidelines and some disciplinary practices, but it should not be a bondage.

If you make mistakes, it doesn't matter. Make mistakes and learn. The best teachers are your own mistakes. You learn even faster by your mistakes. Once I was at a conference with the modern great scientist, Buckminster Fuller. He was the Leonardo da Vinci of this age. He stood up and said, "Friends, forget about all the 'Do this. Don't do that' business. Commit as many mistakes as possible, as soon as possible. You'll become great!"

It's true. Every failure is a stepping stone. Remember though that you can't have the same stone for each step. Every time it should be a new stone. That means, don't keep making the same mistake. Learn well from each one. That is the trouble with many people, they commit the same mistake over and over. Even then, they will eventually learn from that mistake and move on. Experience is the best teacher, and one should learn in his or her own way.

That is the reason why we even call this "Integral Yoga." Sometimes I hear people limiting it: "If you don't do such and such, you are not an Integral Yogi." "If you don't do Hatha Yoga, you are not an Integral Yogi." "If you don't learn Patanjali's Yoga Sutras, you're not an Integral Yogi." "If you don't practice a certain amount of pranayama, you're not an Integral Yogi."

Whatever you do, you are an Integral Yogi. That's our approach. As long as you *want* to be a yogi, that's enough for me. You choose whatever way you like. All the paths lead to Rome. Even if you take a wrong direction, it doesn't matter. Take it. You will learn something. Don't just stand in the middle doing nothing. That's what is terrible.

A good teacher should say, "This is the way I know. It is positively helpful. If you like, follow it."

Suppose you say, "I don't want to go that way. I want to go in the opposite direction."

The teacher will say, "All right. Go ahead. Do it."

Then you go in the wrong direction, bump against a wall, and say, "Ahh. I made a mistake. It's the wrong direction. I'll go the other way." That's what experience means. Nature itself teaches us, allows us to make mistakes.

Didn't God allow Adam to eat the fruit? Though He said, "Adam, don't eat the apple," did He stop it when Adam reached for

the apple? He certainly *could* have stopped it. Instead, he simply allowed him to make the mistake because He wanted Adam to learn the lesson.

Learning should be a freedom. You learn in your own way. The duty of a teacher is to see if there are any impediments on the path and clear them so you can go on. He should help you to experience in your way, not block you. In that manner — going here and there, bumping into obstacles — very soon you understand the truth: "Wherever I go, ultimately I end up with a problem. This ego is creating a lot of problems. Every time I go with my ego it gets me into trouble. I simply give up. All these days I have been following my ego. Now I don't want to follow it anymore."

Sri Thaimanuvar said, "Lord, I have been constantly following this monkey mind, and it's dragging me all over the jungle. I am fed up with that. I'm not going to follow it anymore. Please direct me to the right path." With that attitude one becomes a proper student. One begins to listen.

How simple it is. The great saint, Sri Ramakrishna presented this truth in a very simple story. Once a father wanted to take his little son to a carnival. It was heavily crowded, but the boy said, "Dad, I want to do it all by myself. I'll just hold your hand. You take me to various places. I'll walk on my own." It was a big crowd and as they walked, the child often lost hold of his father's hand. Then the child would start crying, "Dad! Dad, where are you?" The father would find the child and take his hand again. This happened many times. The child was getting pushed here and there by the crowd, getting crushed. After a while he got tired. "Dad, I don't think this is sensible. I can't do it. I'm too little. Even if I stand here I can't see anything. All I see are human bodies pushing here and there. If you really want to show me, please pick me up, put me on your shoulders and carry me. Take me wherever you want to go." Immediately the father picked him up, put him on his shoulders. Then the boy could see everything clearly and never had to worry about getting lost or crushed.

It is the same when we try with our ego to do it on our own. Finally we really get tired. Then we look up to that "Dad." God, in a way, waits for that occasion. He only waits for you to say "I give up," for you to renounce your ego.

Watch Carefully

When you renounce your ego, you have renounced everything. When the ego is renounced completely you are totally at ease, you are in the samadhi state. In that state you experience the great godly qualities in yourself. You can become a yogi in millions of ways, but keep this thought in mind, "Ultimately I want to be at ease. I want to be free from all this mental turmoil." Keep that in mind and whatever you do, watch carefully. "Is this leading me toward that goal?" In your life, everything that comes should be measured in this way, "Will I be able to maintain my Peace if I get this? Or will it disturb my Peace?" Judge everything this way — things that you like to do, people you want to be with, possessions that you want to acquire. Always consider, "Will this rob my Peace?" If the answer is "yes," which one would you prefer? Peace or the other thing? You should always choose Peace. If the answer comes, "Yes, I can have that and still be peaceful. My Peace will not be disturbed by it," okay, have it.

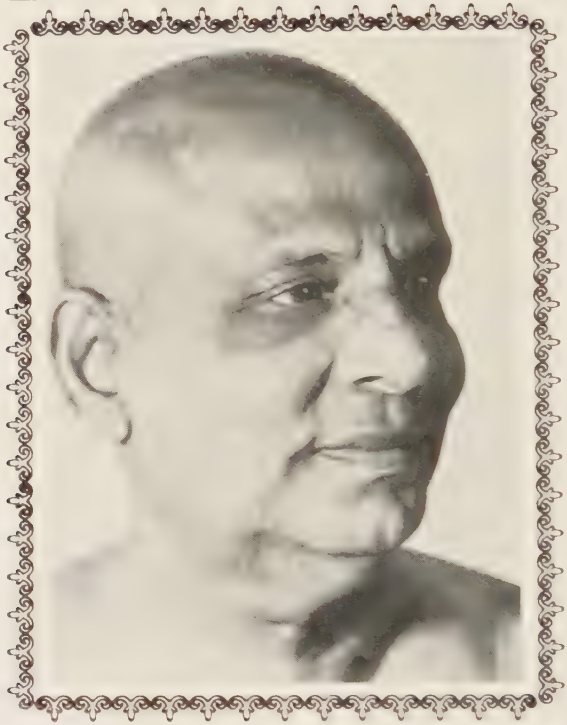
That Peace should be our aim. If you keep the Peace and get the whole world, fine. But if you are going to lose that Peace and get the whole world, what is the point?

The first and foremost thing that you should look for is the Peace. Seek that first. Seek that Kingdom of Heaven first. Once you get yourself rooted in that, established in the Peace, then it doesn't matter what you have or what you don't have.

The miracle is that once you get established in that Peace, everything comes to you whether you want it or not. That is what is meant by, "Everything else will be added unto you." I always love that beautiful sentence. It does not say, "You will *get* everything." There is a big difference between *getting* things and their being added. Whether you want it or not, whatever you need will be added to you. Once you get God, you don't have to say, "God, I want a little money. God, I want some nice friends. I want a little fame." Instead your feeling will be, "God, I got You. that's enough for me." But still, God will bring everything to you.

We should keep that in mind always. "Peace, Peace, Peace. That is my goal. That is my God. I'm not going to compromise Peace for anything." With this attitude, you are on the right road to being a Yogi.

WHO CAN BE YOUR ENEMY?



BY SRI SWAMI SIVANANDA

"You have heard that is was said to the men of old 'You shall not kill; and whoever kills shall be liable to judgment.' But I say to you that everyone who is angry with his brother shall be liable to judgment whoever insults his brother shall be liable to the council; and whoever says, 'You fool!' shall be liable to the hell of fire. So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift before the altar and go. First be reconciled to your brother, and then come and offer your gift."

Matthew V:21

This message from Lord Jesus' Sermon on the Mount is so thrilling. It is in his characteristic style of building up to a climax. Prior to that day, it was considered unrighteous to kill any being. But killing is a symptom of something deeper. Killing itself is the grossest manifestation of a feeling that stirs in the heart of people. Lord Jesus wanted to save humanity from this feeling; he suggested therefore a sovereign remedy that would at once cure people of the root cause of the dangerous diseases that manifest in murder.

Anger! Anger is the greatest enemy of man. It destroys intelligence, and under its sway man degenerates into something worse than a beast. Lord Jesus exhorts us to get rid of this anger. Even to give verbal vent to this undivine emotion is sin. Do not use abusive words toward anyone. All are children of the Father. All are your own brothers and sisters. In everyone the Lord dwells.

Do not call anyone "a fool." In his divine instruction, Jesus goes still farther than that. The dire enemy of man (anger) should be totally driven out of his heart. Not only

that; in that heart the opposite — virtue, love — should be installed. How beautifully he puts it. If this is not done, your worship of God, who is All-Love, is hypocritical. Therefore, when you approach the altar, if an inimical thought arises in you, better leave the altar. Go to the person with whom you have a misunderstanding or quarrel. Get reconciled. Become friendly with him once again, and then worship God.

Try this today. This is not an intellectual doctrine to be simply understood. It is the word of God to be put into practice. Do it now and see for yourself what a great joy and peace you experience in your worship and in your meditation if you have washed away all ill-feelings with the waters of cosmic love.

When your heart is filled with cosmic love, who can be your enemy? Someone else may entertain inimical feelings toward you; but in *your* heart the feeling of enmity should never arise. To you this person too is a brother or sister to be treated with the same love and consideration that you would have for the best of your friends.

"Love your enemies. Bless them that curse you. Do good to them that hate you, and pray for them which despitefully use you and persecute you." What a convincing argument he brings in support of this holy commandment. Why should you love your enemies? Not because you are greater than they, but because such is the nature of God in whose image you are made and whose children you and all others are. Is the atheist denied God's blessings? The very life breath which the atheist uses in denying the very existence of God is provided by Him.

Hatred ceases not by hatred; hatred ceases by love. Love conquers hatred and enmity. Righteousness conquers unrighteousness eventually. Love transforms the heart of man. There is no better way of winning over an enemy and of transforming an evil-minded person than to love him and to let him see in your own daily actions the glory of righteous living.

Your Very Nature

Love and righteousness should become part of your very nature. They should not be feigned nor artificial. Therefore, when Lord Jesus commanded that we should not resist evil, he alluded to his own instruction that love should become your very nature. It requires extraordinary faith in God, realization of His omnipotence, understanding of the power of love, and supreme moral courage not to resist evil but to follow the instruction: "Whosoever shall smite thee on thy right cheek, turn to him the other also."

By thus not resisting the evil and by demonstrating such love even in the face of evil, you are arousing the latent moral conscience in the evil-minded man. If you had adopted the policy of "an eye for an eye and a tooth for a tooth," the moral conscience in the other person would be completely buried under the evil example you placed before him. But, when a man smites you on your cheek and instead of getting it back "in the same coin," he experiences your love and the righteous way you reacted, he is bound to be profoundly influenced by your example. He would sooner or later reflect over the incident, repent for his action and regain his moral conscience.

The law courts in this world could as well be closed down and people enabled to live in peace and amity if people would all practice this rule: "If any man will sue thee at the law and take away thy coat, let him have thy cloak also." Does Jesus suggest that you sit idly and watch yourself being cheated and robbed? No! He wants you to be positively charitable. He wants you to run to the succour of the needy.

If someone robs you of your coat because he needs it, better give him your cloak also so that he would be more comfortable. In reality, along with your cloak, you are giving him the priceless gift of wisdom; he sees in your action the true nature of love, the glory of charity and indifferent attitude of a person-of-God toward the objects of this world.

The cloak (the worldy object) is perishable and you are going to part with it one day or the other; but the fruit of the gift, the reward of the charity — especially giving it to one who would rob you of it — is immortality for you and inner transformation of him. It requires not only moral courage and love, but a supreme dispassion for the objects of the world to practice this.

Lord Jesus significantly asks: "What availeth man, if he gains the world but loses his soul?" The loss of all the objects of the world is nothing compared to the acquisition of this one virtue: Charity.

-from "Life and Teachings of Lord Jesus"

BHAGAVAD GITA
THE MAN OF STEADY WISDOM
SECOND DISCOURSE SLOKKAS 54 TO 72



SRI ARJUNA UVAACHA:
Please tell me, O Krishna, the description of him,
Who is steady in wisdom and samadhi dwells in.
How should I know him? How does he talk? How does he sit?
How does he walk?

SRI BHAGAVAN UVAACHA:
The man who abandons all desires of the mind
Is content in the Self, By the Self,
And you'll find,

His mind is not shaken by adversity,
He craves not for pleasure, and from attachment is free.
Fear and anger cannot affect him,
He is the man of steady wisdom.

He, who in all places from attachment is free,
When faced with good or bad in contentment dwells he.
Who neither rejoices or hates what he finds,
His wisdom is fixed, he is truly divine.

When, like the tortoise, who withdraws all its limbs,
From the objects of senses, his mind draws within.



Though senses may turn away, longing will stay,
On seeing The Supreme, this too fades away.

Though the wise man be striving to keep his mind calm,
The turbulent senses will drag him along

Sitting steadfast, his mind ever intent on Me,
He's controlled all his senses, his wisdom's steady.

When a man thinks of objects attachment is formed,
And from this attachment, desire is born,
Then from this desire, his anger takes hold,
And listen, Arjuna, there is more to be told.

Then from this anger there proceeds great delusion.
From delusion, the memory is lost in confusion.
From this the discrimination is lost.
He perishes, not knowing that this is the cost.

He, who moves among objects with senses restrained,
Attraction and repulsion to him are the same.
All pains are destroyed in that Peace he attains
With this purified intellect balance is gained.

There can be no meditation to the unsteady mind.
And without meditation, no peace will you find.
And to the one who has no Peace,
How can there be happiness that won't cease?

The mind following the senses, carries away discrimination.
Like the wind blows the ship far away from its destination.

Therefore, Arjuna, his knowledge is retained,
Whose senses from objects are completely restrained.

What is dark for all beings, for the Sage it is light,
The Sage sees illusion in what the worldly delight.

Though desires may enter like rivers to the ocean,
When filled from all sides, it remains without motion.
He attains Peace, who is unaffected like the sea.
But the one full of desire will never be free.

He moves without longing, without sense of "mine,"
Abandoning all desires, his ego refined.

This seat of Brahman is the Eternal State.
Attaining to this all delusion abates.
Established therein, even at death's door,
There is Oneness with Brahman and Peace evermore.



HARI OM TAT SAT.....OM....

Presented to Sri Gurudev by the students of the Yogaville Vidyalayam

The Rebbe is right

AS TOLD BY RABBI DANIEL MOSCOWITZ OF CHICAGO

There is a story told about the Fifth Lubavitcher Rebbe. He had a Hasid who was in the lumber business in Poland. One time for business he had been traveling around; and in the evening, he was sitting with other Hasids from other dynasties. They were telling stories about their rebbes.

Each story was bigger and better. Finally someone said, "Tell us about the Lubavitcher Rebbe.

So the Hasid in the lumber business told them a story about someone who went to the Rebbe about a business decision. The Rebbe told him to make a particular deal. He did it, and the business went bust. He lost all his money.

All the other Hasids said, "That's a terrible story. You should be ashamed to tell this. You should hide it.

The Lubavitcher said, "No. I am that same Hasid. It all worked out fine in the end; I came out okay. If the Rebbe gave me this advice, it is proper that this should have happened to me. It was necessary for my purpose for life. It helped me.

And this is our perspective. We trust the rebbe to be our leader and guide. If we don't understand the consequences immediately, that's all right because in the long run, we have always seen that the rebbe has been right.

A STINGING LESSON

BY SWAMI DHARMANANDA

I had the opportunity and blessing to once again work with Sri Gurudev at Ananda Kutir. On these occasions one never knows what unusual problems will arise with an important lesson to teach. On this particular day, we were pulling brush and stumps as Sri Gurudev pushed trees over with a bulldozer. Just as he uprooted a large tree one of the tracks of the bulldozer came off.

The second problem was presented by the twenty to thirty angry ground hornets that were in the large hole where the tree stood. While the rest of us hesitated, Gurudev(wearing simply a *dhoti* and teeshirt and sandles) jumped into the hole to work on the bulldozer track. We followed, keeping one eye on the work and one on the angry hornets.

Soon, one of those hornets flew up my pant leg and gave me a fierce sting. Instantly — instinctively — I yelled and crushed the insect. Gurudev looked at me and said, "Aha. Are they stinging?" Soon we finished with the track; but as Gurudev was walking away, six or seven hornets landed on his legs and began stinging. Our Master's "instinct" was to pause, then calmly and gently brush them away, saying, "Oh, my sweet things, why are you doing this?" He remained totally unchanged from his work on the bulldozer, the slipping off the track, or the mishap with the hornets — always calm and one-pointed.

This is a great example for us to follow — to refine ourselves and develop such awareness and compassion for *all* God's creatures whether they give us a purr or a sting. With such consciousness, our instincts will be of a divine nature.



A HOUSE-RAISING EXPERIENCE

By Bhaktan Eberle

In mid-August, Bhaktan Eberle (a professional builder) along with his wife Prema and three-year-old daughter Annie began building their house at Yogaville. One Saturday they invited everyone from the Ashram community to come help with the house-raising. Bhaktan mentioned that he expected six to ten people to come by to help, but they were amazed by the huge crowd (approximately thirty-five) who showed up. Several of these were themselves professional builders who unselfishly donated their time that day. Sri Gurudev came to the house-raising and later said, "When I saw everyone working together that way tears of joy came to my eyes. If such a thing can happen, then the dream of Yogaville is coming true." Inspired by Sri Gurudev's words, the community gathered the next week to begin clearing the land where the Satsang Hall will soon be constructed.

Prema and I decided to move to Yogaville last April. We have seen all the previous Yogavilles and this one impressed us as being dramatically different.

Thanks to Sri Gurudev and the sacred LOTUS, this center is attracting both practical, skilled people and financial support. This is Sri Gurudev's "home base," the Yogaville school is here, and all our friends are here. Seeing this, we decided to throw ourselves and all our resources into helping to build Yogaville.

Our first project is our own house. It is most of all a statement that we are here permanently. (Rev. Kumar Shapero told me, "We've burned our bridges, the ashes are washed down the river, and we've even forgotten where they were.) Because we are building the house ourselves, it is costing us less than renting. That makes it easier for us to live while we're getting established. It also serves as a model since I'm a solar designer and builder.

We wanted to build a house that almost any family could afford, even with today's

high costs. That meant we had to build a small house. In fact, the house is so small (under 700 square feet) that some people won't even come to look at it! Those that have seen it, though, seem to have been impressed by its spacious feel. We achieved that by having all cathedral ceilings, plenty of skylights, solid oak post-and-beam construction, and by using top quality materials throughout. The house is tightly insulated and oriented toward the southern sun. Everything works together to emphasize light and space.

We started work in August and will be finished (through God's help) by the time you are reading this. *"Unless the Lord builds the house, its builders labor in vain." - Psalm 127.*

We've had a lot of help from our friends here. Vajran Nichols, Mohan Wenzel, and David McBee each spent many hours of their time helping us. Then, to our amazement, one Saturday in September practically everyone at Yogaville came for a house-raising. In one day we raised the entire post-and-beam frame and installed most of the panels to close it in. Several people even came back the next day to finish closing it in. Now a little bit of everyone's love is there in tangible form as our house.

We are only one of many families who will be making this their home. Soon the building of a house here will not even be considered newsworthy!



VEGETABLE BAKE

BY SWAMI DAYANANDA

Well, I started this article with the title "Easiest Way to Cook," but someone saw it on my desk, crossed out that title and wrote in "Eating Out is the Easiest Way to Cook!" Now that *is* a way to get some food; but I think *this* will get you a much better meal, and it's easy to prepare.

Simple food prepared simply can be incredible if done right. With winter here, some good hearty meals can be made by baking vegetables. To bake them you can use an enamel roasting pan (sold in dime stores), a fancy clay baking dish (sold in gourmet stores), or a glass baking dish. I like to use an old "turkey-baking" type enamel pan because it is deep and you can put a lot of vegetables in it. If your pan doesn't have a cover you will need to put tin foil on top.

Coat the bottom of the pan with oil. Then layer the bottom with yams, whole carrots, white potatoes, whole parsnips, whole onions, and some kind of winter squash. You'll need to cut the squash because they are usually quite big. Put the cover on the pan, place it in the oven and bake at 400° to 425° for about an hour.

That's a lot of root vegetables, and you will want some green vegetables also. When the first group of vegetables has been cooking almost an hour, take the lid off and add some large stems of broccoli, some whole zuccini, and some cauliflower. Quarter heads of cabbage and mushrooms will also be nice additions.

You don't need to add water. Just wash the vegetables, and the water that's on them plus what is naturally in them will steam cook them in the pan. After adding the new vegetables, put the cover back on and cook another 5-10 minutes.

Watch them carefully because you don't want to overcook the vegetables. In timing them, keep in mind that when you take the vegetables out of the oven they will continue to cook for a while in the pan.



Experimenting

Of course, you will need to adjust the amount of vegetables you use to the number of people you are serving. You can also try different combinations of vegetables each time you cook this dish.

The vegetables are fantastic cooked this way! Just add a little butter and you have a feast. If you make a nice gravy [see below] with baked tofu, you have a complete meal.

I have sometimes added some herbs — like thyme or basil — while the vegetables were cooking, but the simpler way still seems best. You can use whatever you have on hand. Don't be afraid to experiment!

This wonderful meal is so simple to prepare. While it's baking, you can be free to do other things. You can't get a good cooked meal any easier than that unless you are lucky enough to be one of the folks invited over to someone else's house when *they* have just cooked all those baked vegetables!

ALMOND MILK GRAVY

Ingredients:

2 Cups water
½ Cup almonds (You can blanch them or leave on the skins if you don't mind the specks of brown color)
2 Tablespoons arrowroot powder
½ fresh onion or 2 teaspoons onion powder
2 Tablespoons oil or a little butter
½ Teaspoon salt

Blend the above ingredients together. Stir constantly over a medium flame until thickened. Dilute if necessary. Add soy sauce (Tamari) instead of salt if you want a light brown color. Add finely chopped fresh parsley at the end of cooking. (You can try making this using other kinds of nuts and seeds instead of almonds.)

Swami Dayananda Ma is in charge of the kitchen at Satchidananda Ashram. Swami Shraddhananda Ma (who illustrated this article) is her assistant. Ask anyone who lives at the Ashram or who has visited the Ashram and you will hear a rave review of what excellent cooks and nutritionists they are!

Divine Love Reverend Shuchi Wadhams

Within your compassion I am healed
Of my faults
And fortified
To be virtuous.

Within your Love I feel warmth
Renewed energy
To stick with my role in life and
Develop Divine virtues.

Within the arms of your care
I feel secure enough to be myself
The Self I know I am
When I am living virtuously.

Under your guidance
I am coming home
Coming home to you
You who are Divine Love.



Now the subject of this little ditty
Is a man who is both wise and witty
Full of sagesse
Touched with noblesse,
He belongs to Universe-City.

Satchidananda's his name
And he looks upon life as a game
You feel Love increase
With his humor and peace
He's moved not by censure nor fame.

He teaches, "Do all for the Lord,"
and you'll never be anxious or bored
But ever content
To serve where you're sent
Seek where true riches are stored.

Now soon his Birthday is due
And what pray tell can I do
But fall at your feet
Where your children all meet
And offer my heart's love to you.

Give me your fears of separation
and in a moment of mystery
receive the assurance
that the human is wed to the divine
inseparably.

Give me your noisy protestations of guilt
and in the Silence of the Holy Word
receive the wonder
of innocence bestowed
unconditionally.

Give me your blindness
and in the darkest of chosen nights
receive the Light of Lights
gratuitously.

Give me your judgments
and in the presence of the Virgin Mother
receive Blessing poured out
indiscriminately.

Give me your knowledge
and at the feet of the Wisdom Child
receive Truth
unquestioningly.

Give me your substitutes for happiness
and in the shadow of the Peace Prince
receive Reality
imperceptibly.



Poem for Gurudev By Jan Winnard

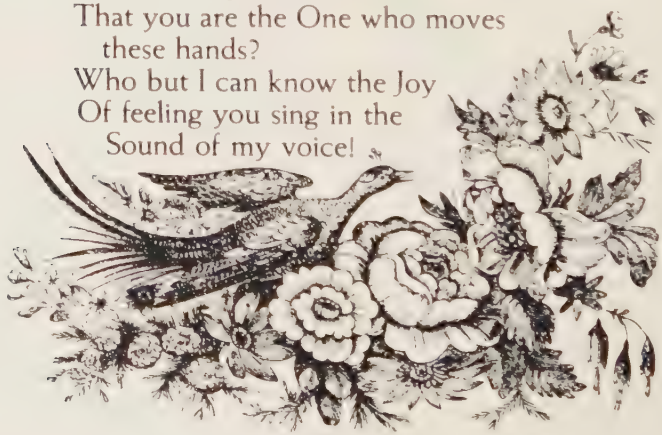
You're no more there than here. Dare I deny
it is your Love glows softly in my husband's eyes?
You need not my longing gaze nor flowers,
but bid me only with Thee dance in silent hours;
Before the Sun evokes Life's symphony
You only call me softly, bidding "Sing for Me."
Oh, sing for Thee I shall, my loving Lord,
if you will always promise to supply the words
and every note, and every breath I take
that I may know for sure I live for loving's sake.
'Tis maddening for one so fond of words as this
To seek those fit to praise you, Sir, for none exist
Be pleased to take this offering still
and bless the heart
That tries so hard to say what words cannot impart.

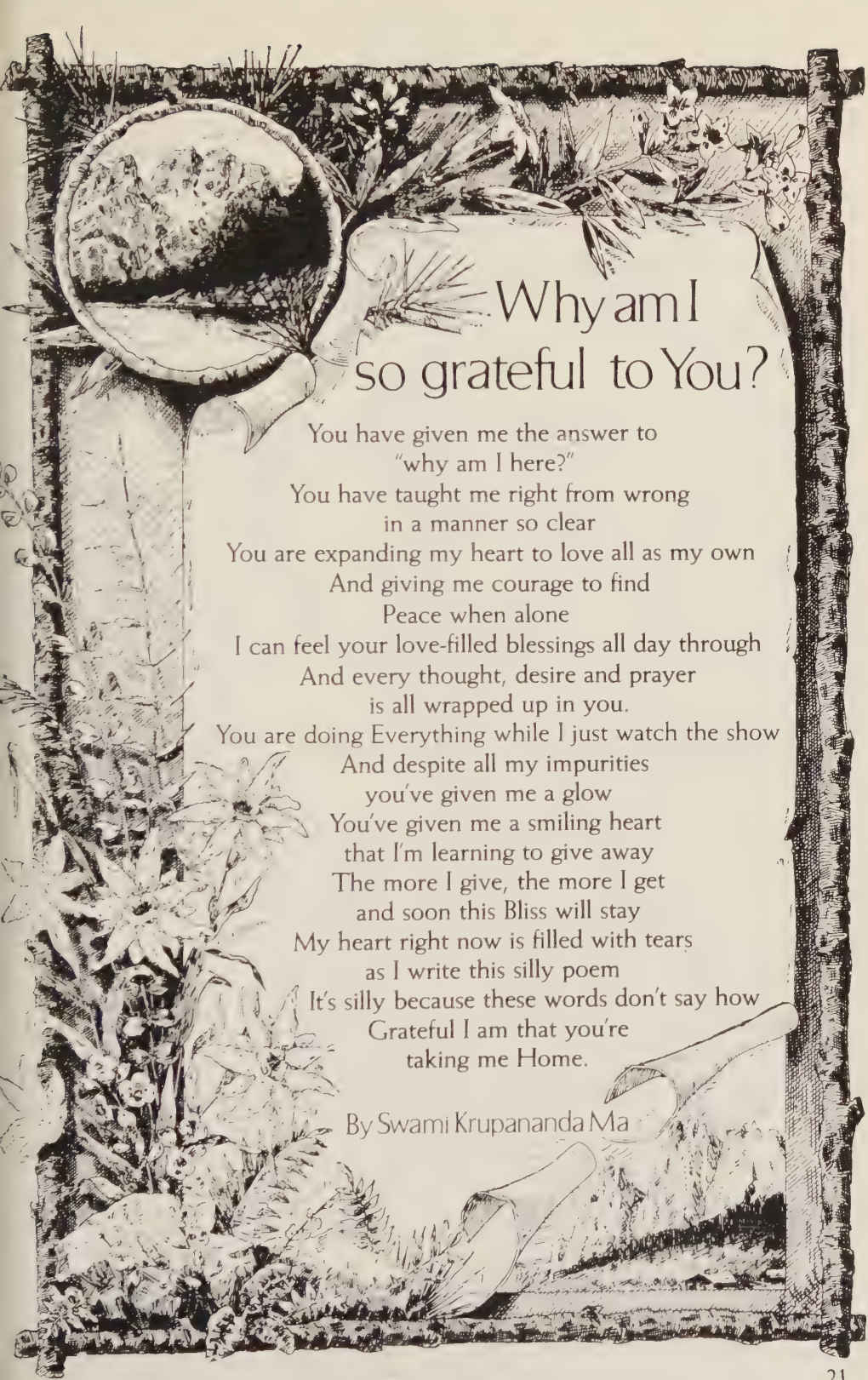


Thou Singer

By Jan Winnard

How beautifully
You sing through me
Thou, Writer of this Symphony
You pluck the string
You touch the key
Thou, Singer of my Songs...
How beautifully
You sing in me
Thou, Master of all Harmony
You tune the string
You choose the key
Thou Singer of my Songs...
How can anyone understand
That you are the One who moves
these hands?
Who but I can know the Joy
Of feeling you sing in the
Sound of my voice!



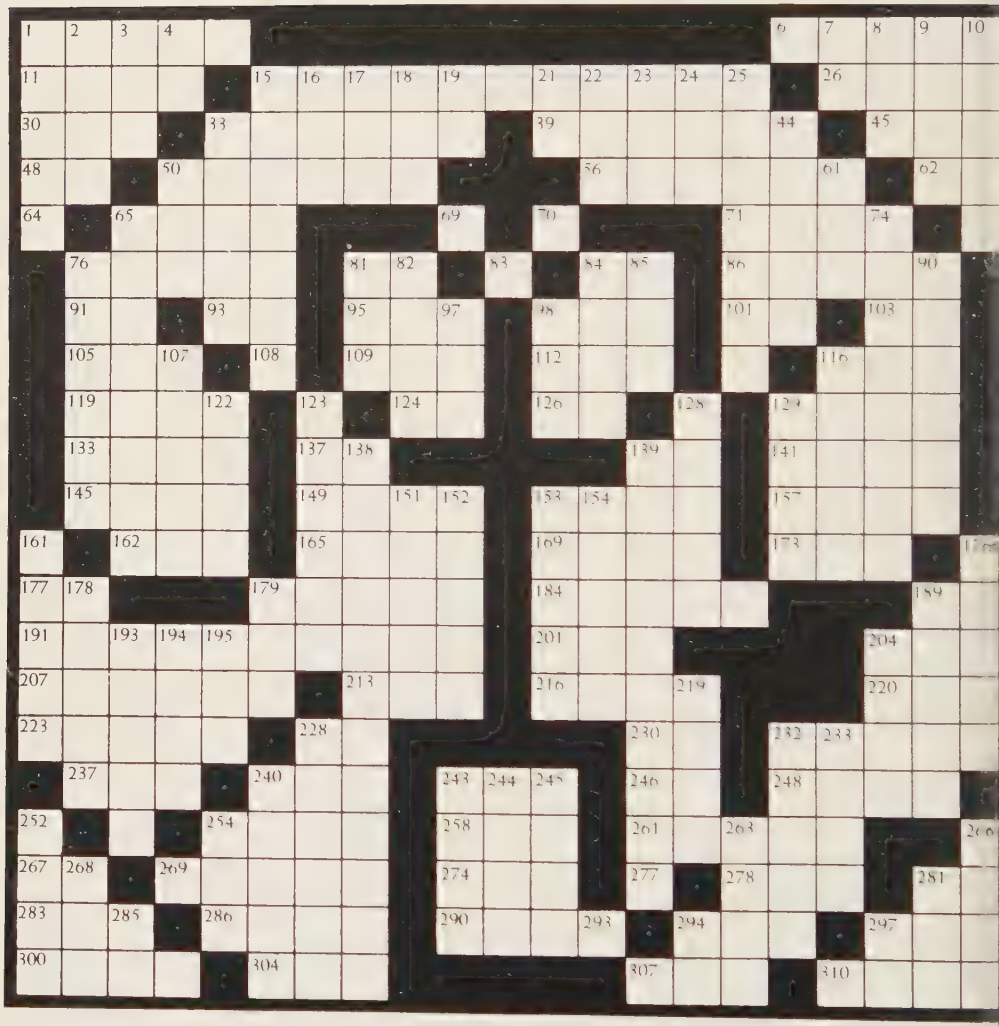


Why am I so grateful to You?

You have given me the answer to
"why am I here?"
You have taught me right from wrong
in a manner so clear
You are expanding my heart to love all as my own
And giving me courage to find
Peace when alone
I can feel your love-filled blessings all day through
And every thought, desire and prayer
is all wrapped up in you.
You are doing Everything while I just watch the show
And despite all my impurities
you've given me a glow
You've given me a smiling heart
that I'm learning to give away
The more I give, the more I get
and soon this Bliss will stay
My heart right now is filled with tears
as I write this silly poem
It's silly because these words don't say how
Grateful I am that you're
taking me Home.

By Swami Krupananda Ma





KINDWORD PUZZLE

BY SWAMI KARUNANANDA & SWAMI LALITANANDA

We're calling this a Kindword Puzzle. After all, Yogis never use cross words! You may want to use your dictionary for this one. Swamis Karunananda Ma and Lalitananda Ma spent much time, patience and one-pointedness to create this special Jayanthi Issue puzzle. The black squares form a Tamil Om.

ACROSS

1. South Indian language
6. Symbol of sacrifice
11. Summer beverages
15. Found in last book of New Testament
26. "Do _____ others.."
30. Greek god of the forests
33. Movie theatre
39. Neckties
45. "Do not _____ your own fruits."
48. God said unto Moses: "I _____ That I _____
50. Sock pattern
56. Those who have made a pilgrimage to Mecca
62. Right (abbr.)
65. Eastern European
69. Beginning of all alphabets
70. Individual
71. Friends (French)
76. The best part
81. Exclamation
83. Nought
84. 7th note of musical scale
86. Margasirsa
91. "_____ be it."
93. Editor (abbr.)
95. Supreme Being
98. Summit of evolution
101. Printer's measure
103. "From Here _____ Eternity"
105. Health resort
109. Suffix meaning "full of"
112. Joan of _____
116. _____taur; mythical creature half horse
119. "Mahabharata"
124. _____ be or not _____ be."
126. College degree
129. Rabbit
133. "..._____ prapanjaya shantaya..."
137. Santa Claus' exclamation
139. 3.14
141. Souls (French)
145. _____Fitzgerald, famous singer
149. Girl's name
153. Unusually good
157. "_____ in Peace."
162. Yoga Ecumenical Service
165. Prepare for publication
169. State (French)
173. _____mode
177. Pranava
179. "_____not into temptation."
184. Truthfulness (Sanskrit)
189. Egyptian Sun god
191. Holy Mother
201. Suffix meaning "a place to"
204. Obese
207. Click beetle
213. Red_____
216. Aunts (Spanish)
220. First woman
223. Moses' brother
228. Saint (abbr.)
230. Hello
232. Jesus' "rock"
237. Yes (colloquial)
240. _____nti
243. "Once upon a time, a long time _____"
246. Because of
248. Garden of Paradise
254. Thin
258. Oriental rug pattern
261. Indian woman's name
267. Seated _____ the right hand of God
269. Site of chakras
274. Time span
278. Beginning of this century
281. Spiritual self of an individual in Egyptian religion
283. One who suffered much but kept faith in God
285. Attention (abbr.)
290. Islamic mystic
294. Poetic form
297. Honey
300. End of prayer
304. Drunkard
307. _____murthi
310. Illusion

DOWN

1. Austerity
2. First man
3. "Peace on earth, good will toward _____."
4. To be
7. Remover (Sanskrit)
8. "Truth is _____. paths are many."
9. Celestial body
10. _____voce — in a low voice
15. Ancient Hindu scripture
16. Obsolete form of "any"
17. Lord Muruga's weapon
18. Uncle
19. 6th note in musical scale
21. Expression of gratitude
22. Suffix meaning "somewhat"
23. South American plant
24. Gesture
25. Apostle
33. Box
44. Peter's name
50. _____ Baba
61. Original _____
65. In a haphazard manner
74. 16th Century Spanish saint
76. _____ Gospel
81. What yogis seek to purify
82. Holy wafer
84. Tibetan goddess
85. Business abbreviation
90. Trustworthy
97. "in excelsius _____"
98. Queen of the Fairies
107. Site of wedding march
116. "Trust in God, but tie up your _____" Islamic proverb
122. Man's nickname
123. Completion
128. Devoutness
129. Lord Siva
138. Scripture
139. Sense withdrawal
151. Colander
152. Main rooms of an ancient Roman house
153. To fix again
154. Personal computer
161. Book of Old Testament
176. _____ Noster
178. Language spoken on islands between S.E. Asia and Australia
179. Indriya
189. "Quoth the _____, 'Nevermore."
193. More unusual
194. Preposition
195. Lair
204. Feast (French)
219. Rama's wife
228. Religion of Japan emphasizing ancestor worship
232. "_____ is my God" — Sri Gurudev
233. Cheese
240. Cuts
243. Yugas
244. Spiritual teacher
245. Man's name
252. _____ Janaka
254. Mineral spring
263. 2501
266. Time (Sanskrit)
268. Doubting _____ (abbr.)
281. "_____ to Peace"
285. See 124 across
294. Gold (French)
297. Ananda Mayi _____

ZINAL

By Swami Premananda

After arriving in Geneva on the 4th of September, Gurudev was driven high up into the mountains to the foothills of the Swiss Alps. Set in the village of Zinal and the breathtaking scenery of the Swiss Alps, the Club Med hosts the annual conference held by the European Union of National Yoga Federations. Over 500 representatives from each of the Yoga Federations throughout Europe gather for one week. Founded by the former President of Club Med, Mr. Gerard Blitz (now one of the foremost Yoga teachers in Europe), the European Union seeks to unite all of the Yoga teachers throughout Europe. This annual conference provides a time for exchange of ideas, workshops, and seminars presented by prominent teachers. Gurudev is a Patron of the European Union and each year is invited as the main speaker of the Conference. The



theme of this year's Conference was "The Universality of Yoga," and the Conference started with Sri Gurudev, Sri Desikacharya, and Father R.P. Dupuis addressing this topic.

Though all of the Europeans gather to hear Gurudev's main lectures, a smaller number of devotees of about fifty are particularly drawn to Gurudev and participate in the more intimate satsangs and the special outings that are characteristic of Zinal. On the 6th of September this group joined Gurudev for the special "Zinal Tradition" as Gurudev calls it. This is a ride up the Telepherique to have a closer glimpse of the breathtaking splendor of the Alps and the meadows. In the informal, playful atmosphere, each student sang a song from his or her country, and then Gurudev lead a chant.

That evening Gurudev addressed a gathering of the Italian Yoga Federation members. This talk focused on "Yoga and Children." Some of the children of the members of the Italian Federation were also present and invited Gurudev to stay after the talk for dinner and a birthday party. The children, who mainly spoke Italian, were very

Sri Gurudev with close devotees in Zinal.



proud to be able to sing for Gurudev the Happy Birthday song in English. Sri Gurudev himself carried in their birthday cake.

Reservoir of Greatness

On the 7th of September, Sri Gurudev gave two programs. In the morning he spoke to a large gathering on the theme "What Do We All Have in Common?" In the evening he was requested by the gathering to give a more informal satsang which would be open to questions from the audience. Gurudev answered a question about the karmic effects of a nonvegetarian diet. It seemed that a number of the nonvegetarians were ready to convert to vegetarianism after hearing his words, among them: "Whatever you destroy and eat will eventually destroy you. It is the karmic law."

The Jayanthi (birthday) of Sri Swami Sivanandaji Maharaj is the 8th of September and Sri Gurudev had been requested to conduct a *puja* and satsang on that day. The devotees gathered and, led by Narayana Kiekens of Aalst, enjoyed chanting many songs of Master Sivanandaji. Gurudev performed the puja himself and spoke at length about his Spiritual Master. This was quite unusual, and Gurudev himself commented, "I don't think I have ever spoken so much about Gurudev Sivanandaji because I find it difficult to speak about such a great soul. To speak of him is, in a way, to limit him. To me he is a reservoir of greatness and is the true Integral Yogi. He integrated all of the Yoga paths and thus was the embodiment of all the Divine qualities."

Gurudev had been requested to address the members of the Finland Yoga Federation that same morning. Kirsti Valanne gave a beautiful translation of Gurudev's words from English into Finnish. It was during this satsang that Gurudev shared a very moving story. He related an incident that occured during the years he was serving in Sri Lanka. He explained that he would give Yoga classes to the police officers and even to the prisoners in jail. He was very well known in the prison and could come and go and visit even the most dangerous of the inmates all with the approval of the prison authorities. He would often visit the prisoners who were serving life sentences and the ones who were condemned to death to instruct them in prayer and meditation. The influence of this practice was so great that, out of the twelve inmates sentenced to death, ten of them were released because of their reformation.

One of those who had not been released from the death sentence was allowed one final request, and his request was that he should be hung while looking at Gurudev. It was 2:00 in the morning when Gurudev received the phone call from the prison authorities advising him of the man's request. The warden explained that, of course, Gurudev did not have to comply with this request. He had simply felt it was his duty to convey this message. Sri Gurudev felt that, this being the man's last request, it should not be refused. He came to the prison and agreed to stand just a few feet in front of the prisoner as he was hung so the man could look at him as requested. Gurudev told the audience, "By his sincere prayer and faith, this man died with no fear but with a smile on his face and peace in his heart."

Universality of Yoga

On the 9th of September, Sri Gurudev addressed the German Yoga Federation members. Devotee Karuna Ehlerman of Brussels did a wonderful job of translating his talk into German. A question was asked by one of the members wanting to know whether Gurudev believed in the term "Messiah." Gurudev responded, "God is not coming or going. He is Omnipresent. He is watching you every minute and taking care of you every minute."

In the evening a farewell party was held as the closing of the Conference. Although there would be a few more programs, most members would need to leave the following day. Prior to the party, a round-table discussion was called with Sri Gurudev, Sri Desikacharya, Father Dupuis, and Mr. Blitz participating. The topic was a summary of the theme "Universality of Yoga." Gurudev said that true universality of Yoga is demonstrated here in Zinal where Yogis of many different countries, religions, and languages come together in the name of living healthy, happy, holy lives.

Father Dupuis, a Jesuit theologian movingly stated his view: "I do not see anything in Yoga which is not compatible with the Christian tradition. If we study the golden principle of Yoga there is nothing that disturbs my Christian faith. The techniques of Yoga can help us to rediscover our faith and if need be to deepen our knowledge of God, the Father of Jesus Christ."

Gurudev commented: "Father Dupuis is very right in saying that. I have hundreds of



letters from my good Christian friends, as well as from friends of other religions, who say that understanding Yoga well, now they understand their own scriptures. They are able to go back to their church or synagogue and pray well. That is the beauty of Yoga."

Some programs continued on the following day for those who were able to remain. Sri Gurudev spoke to the remaining participants on the subject of vegetarian diet. Gurudev noted that some of the participants are still not vegetarians but that the nonvegetarian food items offered at the Conference are getting fewer each year as more of the participants are realizing the benefits of a vegetarian diet. Following Gurudev's talk there was a beautiful offering by the members of the Tibetan Buddhist Monastery in France led by Llama Sherab. The monks performed a very traditional and ancient worship ritual called the Mahakala Puja.

Afterward, three devotees received mantra initiation from Sri Gurudev. He blessed the initiates and told them, "Now you have a little bit of me inside you, so I am your guest sitting in your home. Feed me well. Not with food, but with your faith and continuous repetition of the mantram. That will take good care of you and protect you from all of the problems in life. Any time you feel anything which bothers you, take recourse to the mantram and immediately it will bring relief and ultimately will take you to the very highest experience."

As the Conference neared its close, the devotees were feeling a great longing to be in Gurudev's presence so he gave an impromptu satsang. One person asked why there seems to be so little anaesthesia for the "egodectomy" the spiritual seeker must undergo. He meant, of course, the mental detachment from identification with the ego or selfishness, which can seem a painful process indeed! Gurudev responded, "Faith is the anaesthesia. If you have complete faith, you will not feel hurt. Even if it is painful you will remember, 'the guru, the spiritual guide is helping me.' That is the only fee you pay to this kind of 'doctor.' The spiritual doctor doesn't ask any money or Rolls Royce. He or she only wants total faith. Because if you don't have that kind of faith, he can't work on you. So go with total faith, give yourself in the hands of the spiritual teacher, and he will certainly perform the operation successfully."



TRAVELOG:CONCLUSION

by Swami Premananda Ma

Madras

On the 14th of February Gurudev flew to Madras where several programs had been arranged for that evening. First Gurudev was requested to visit and bless one of the most senior educational institutions in Mylapore the Siva Swami Girls' School which has been providing educational services for well over 100 years. Justice Sri Sengottuvelan, the Supreme Court Judge of India and a very good friend of Gurudev, introduced Gurudev and told of his service in the West. Gurudev spoke to the more than 500 people gathered there about the spiritual importance of vegetarian diet. Following the talk, Gurudev and Justice Sengottuvelan went to the home of documentary film producer Sri. V. Balakrishnan. There they enjoyed a private performance of Bharata Natyam by the leading dancer in India, Dr. Padma Subrahmanyam, who is also Sri Balakrishnan's sister. Dr. Subrahmanyam had choreographed several unique dances which included stories of the birth and life of Sri Shankaracharya. At the end of the performance, Gurudev praised Dr. Subrahmanyam's dance, saying, "Your dance vibrated every cell of our bodies and minds. I feel you are really born for this art." She showed Gurudev the research that she has done on the dance poses, especially the 108 poses of Lord Nataraj. After the program, Gurudev was invited to dinner at the home of Sri and Srimati Sethu.

On the 15th, Gurudev flew early in the morning from Madras to Coimbatore where he had a large greeting by the students of the Kongunadu Arts and Science College. Before speaking at the College, Gurudev was taken to the home of devotees Dr. and Mrs. Vishwanathan for breakfast. They presented him with a beautiful pair of silver sandals which can be used ceremoniously in future *Pada Pujas*.

At the Institute of Ayurveda, Sri Gurudev addressed the residential students who are enrolled in pre-Ayurveda medicine. These students follow a very disciplined lifestyle, arising at 4:30 a.m. and following a strict vegetarian diet. Gurudev advised the students, "Discipline in life is very important. It helps to keep the body and mind clean, strong, and well under control. You must practice these things yourself. Otherwise how can you advise your patients to do so?" Gurudev asked the students if they knew the importance of getting up at 4:30 in the morning. He explained, "You should not simply follow these disciplines blindly. The three qualities of a good student as described in the *Bhagavad Gita* are: to be humble, questioning, and serviceful. Of the three I feel questioning is the most important because only in questioning can you really get the conviction. You cannot be humble without real conviction...

"Now, the significance and benefit of *Brahmamuhurta* [the hours between 4:00 and 6:00 a.m.] is this: before the sun's rays penetrate the atmosphere in the morning, the air becomes charged with *prana* so when you breathe this air you become charged with that prana. Your immune system will be strengthened and you will be better able to serve as healers." The students were very grateful for Gurudev's words, and all came forward after the talk to pay their respects.

Directly from this College, Sri Gurudev was driven to the Kongunadu Arts and Science College where he delivered an address to over 400 students. Large banners in Tamil proclaiming a welcome to Kongunadu's Golden Son. A large *kolam* making a floral Tamil OM surrounded the oil lamps which Gurudev was asked to light.

Harmony Now

That evening Sri Gurudev was asked to be the guest of honor during a Coimbatore Rotary Club gathering. Sri Sundara Swamigal and Sri N. Mahalingam were also honored guests. One of the listeners posed a

question to Gurudev: "If my religion, which is Hinduism, believes in reincarnation but Christians or Muslims do not, how can there be unity?"

Sri Gurudev replied, "If one delves deep into the scriptures of those religions, he will find references to reincarnation that were later removed. Still a staunch Christian or Jew may not agree with this fact. But what is so imporant about believing or not believing in reincarnation? Why worry about the past or future life? We are here now. Let us live together harmoniously now. Let us live noble and virtuous lives now. Let us live in th golden present. Rather than looking at the differences, let us remember the ideals and instructions that all religions have in common. Though we may differ in particulars, we are one in Spirit."

On the 15th, Gurudev was accompanied to Pollachi by Sri Shankaran, the Sakti Sugars Manager. When they arrived in Pollachi, Gurudev was driven to the 200 acre site of a new housing complex in a small village founded by the generosity of Sri N. Mahalingam. The Arul Jyothi Colony. Gurudev helped lay the foundation stone for the Jyothi Temple to be established there. Then a large reception followed where Gurudev gave an address along with the Minister of Religious Affairs and Forestry and other dignitaries. Directly after this function, Gurudev returned to Coimbatore where he was invited to address the members of the Coimbatore Bar Association. The entire court schedule for the day was rearranged so that all the judges and lawyers could attend the talk. Gurudev spoke of peace, dedication, and selflessness, quoting liberally from the *Bhagavad Gita* and the Yoga Sutras. He explained the purpose of religion: "Religion is a spot remover. When the dot over the small 'i' is removed you become the 'I'."

Next Gurudev went to the house of longtime devotee Mrs. Parvathi Arjunan and daughter Indrani. There he enjoyed a wedding luncheon which was prepared in honor of Mrs. Arjunan's niece who was being married. They were so happy to have Sri Gurudev's blessings for the wedding.

On his flight to Madras Gurudev was pleasantly surprised to see the Minister of Religious Affairs and Forestry, who had shared in the Pollachi celebration. They enjoyed visiting on the flight, and the Minister invited Gurudev to a special exhibit in Madras which represented the scientific interpretation of religious symbols.

The following morning, just as Sri Sen-

Sri Gurudev with the Rathour family.



gottuvelan came to see Gurudev before his departure, Sri Appakutti and his son came all the way from the Gurukulam in Vedaraniam to spend a few minutes with Gurudev before he left India. Mrs. Mahalingam had also come especially to Madras to be with Gurudev and lovingly cared for him. Infinite thanks could not begin to express our gratitude for all Sri N. Mahalingam's generosity and kindness which was showered on Gurudev during this recent visit.

The 18th of February, 1983 looked like the 18th of February in 1950 as Gurudev arrived in Hong Kong Airport to be greeted by all of the devotees who have been with him for so long. The Harilelas, Eva Kwan, the Rathour family, and the Chan family were all gathered to greet him. When Gurudev arrived at the Harilela home, all of the many grandchildren covered him with hugs and kisses. Gurudev's arrival was just during the Chinese New Year, and "Dada" George Harilela presented Gurudev with a bundle of red paper packets containing "lucky money" which the Chinese customarily give during special occasions. Gurudev delighted in passing out lucky money packets to each of the children and announcing "Kung Hei Fat Choy," which is Chinese for "Happy New Year." That evening Gurudev enjoyed a dinner at the Harilela restaurant, the Viceroy of India. During the dinner, the family members asked Gurudev's advice on many aspects of spiritual and family life.

The next day Gurudev was visited by many of the Harilela family members. Meera, the daughter of Mr. and Mrs. George Harilela, was working on a play with some of the other family members to present during a charity function. Gurudev praised her saying that, "Charitable works are the highest service." She lovingly replied, "Swamiji, *you* are doing the highest because you are closest to God."



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-Sri Gurudev

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"If you know who you are,
if you have attained
the stage of tranquility,
nothing should affect
or sway you."

-Sri Gurudev

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"If you make mistakes,
it doesn't matter.
Make mistakes and learn.
The best teachers
are your own mistakes."

-Sri Gurudev

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"The spirit doesn't have to
obtain samadhi.
The spirit is
the God in you.
The real you,
as the image of God,
is always pure."

-Sri Gurudev

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"The miracle is
that once you get established
in that Peace,
everything comes to you
whether you want it or not."

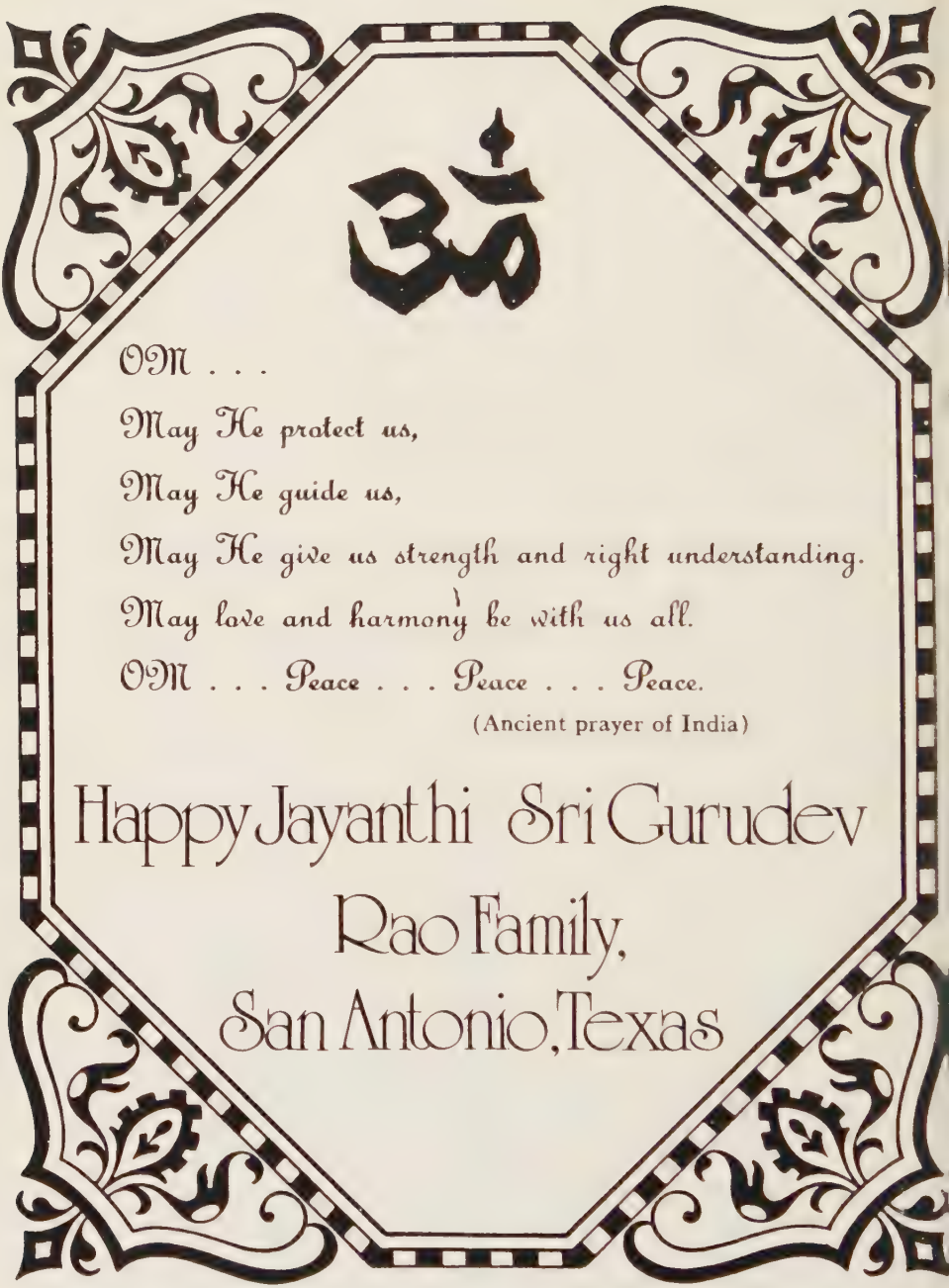
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ॐ

OM . . .

May He protect us,

May He guide us,

May He give us strength and right understanding.

May love and harmony be with us all.

OM . . . Peace . . . Peace . . . Peace.

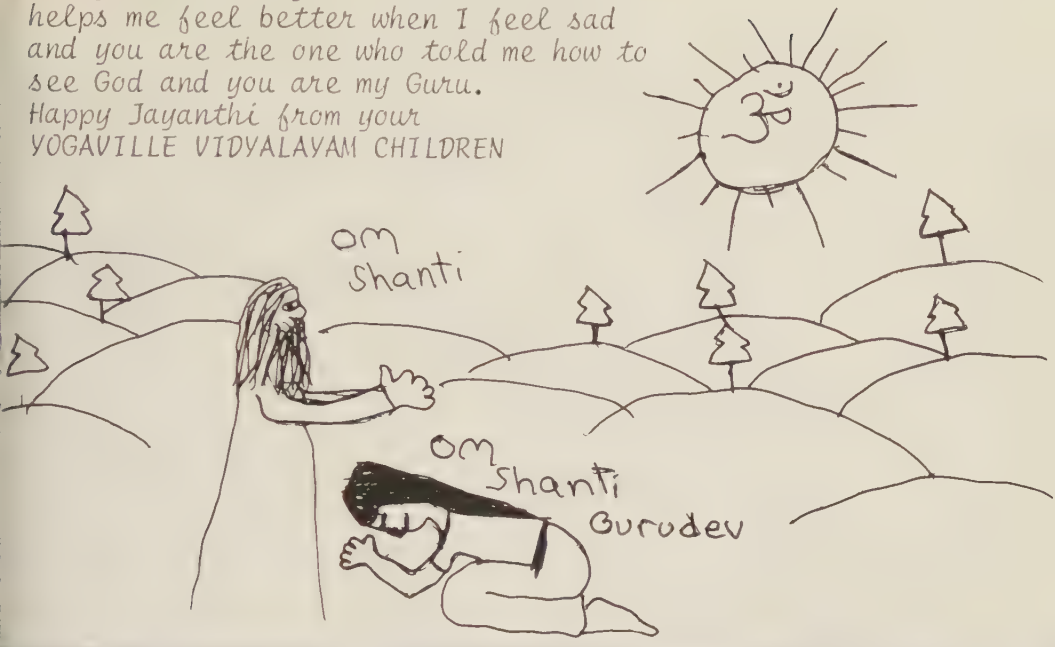
(Ancient prayer of India)

Happy Jayanthi Sri Gurudev

Rao Family,

San Antonio, Texas

Gurudev, you are the light that shines in my heart and you are the one who helps me feel better when I feel sad and you are the one who told me how to see God and you are my Guru.
Happy Jayanthi from your
YOGAVILLE VIDYALAYAM CHILDREN





Happy Jayanthi
Gurudev



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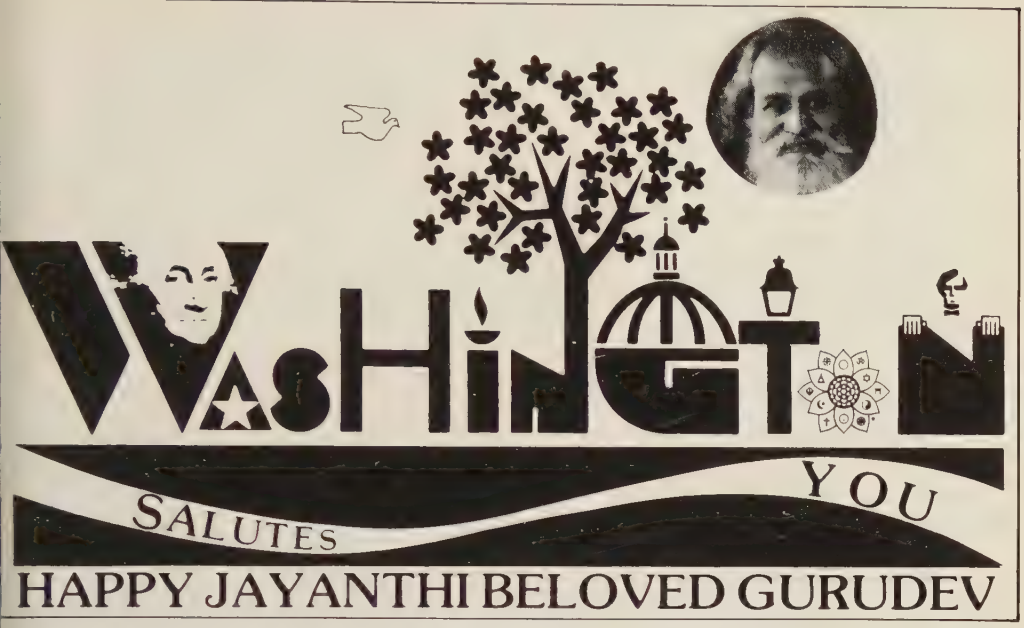
Beloved Gurudev,
We're so happy to have the privilege of your grace and guidance through all these years. Thank you for your light-filled example of true dedication and harmony.

With all our love,
YOUR BOSTONIANS



Thank you
for leading us
to new heights!

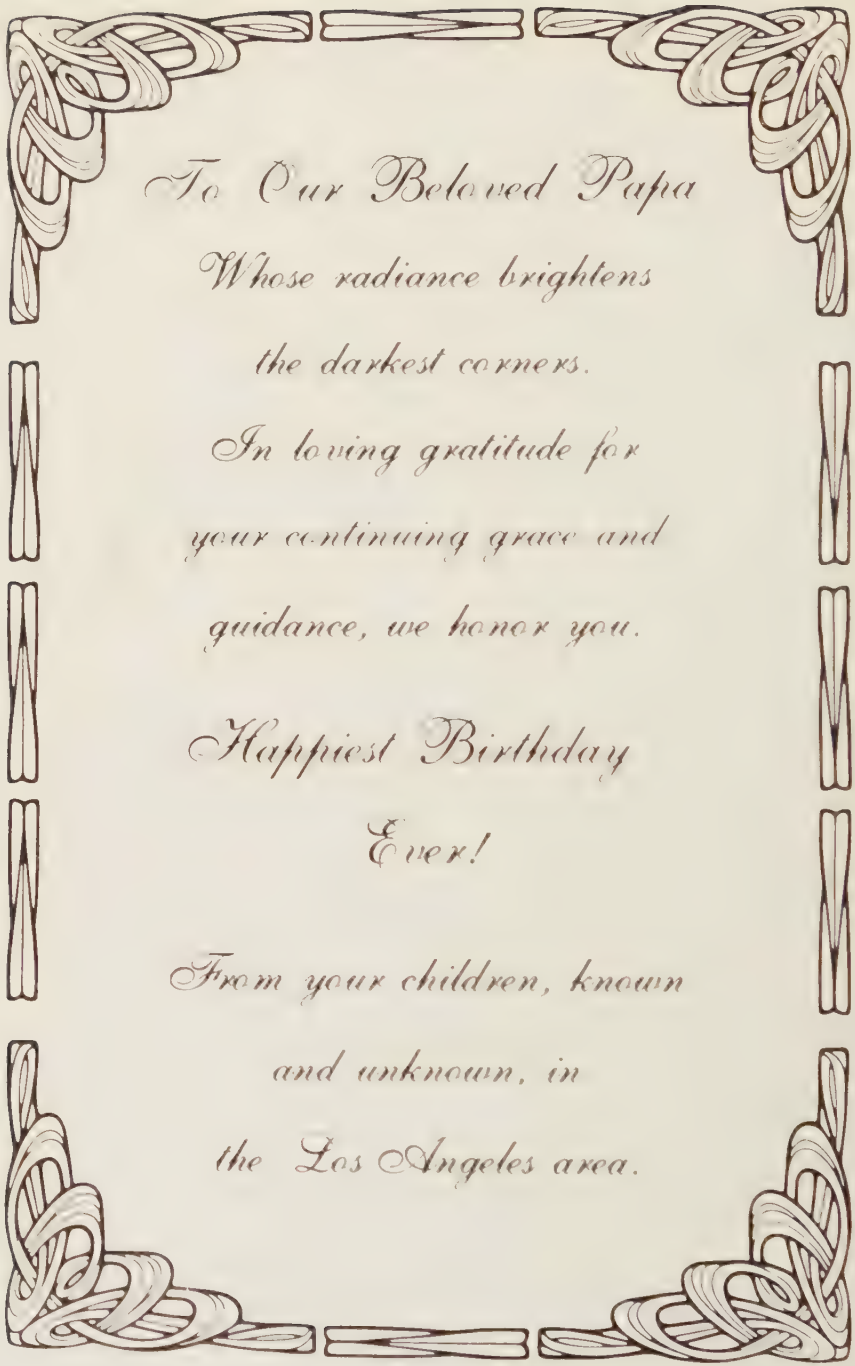
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from Your New York Children



HAPPY JAYANTHI TO OUR BELOVED ONE



LOVE & DEVOTION ~ YOUR MONTREAL CHILDREN ♡

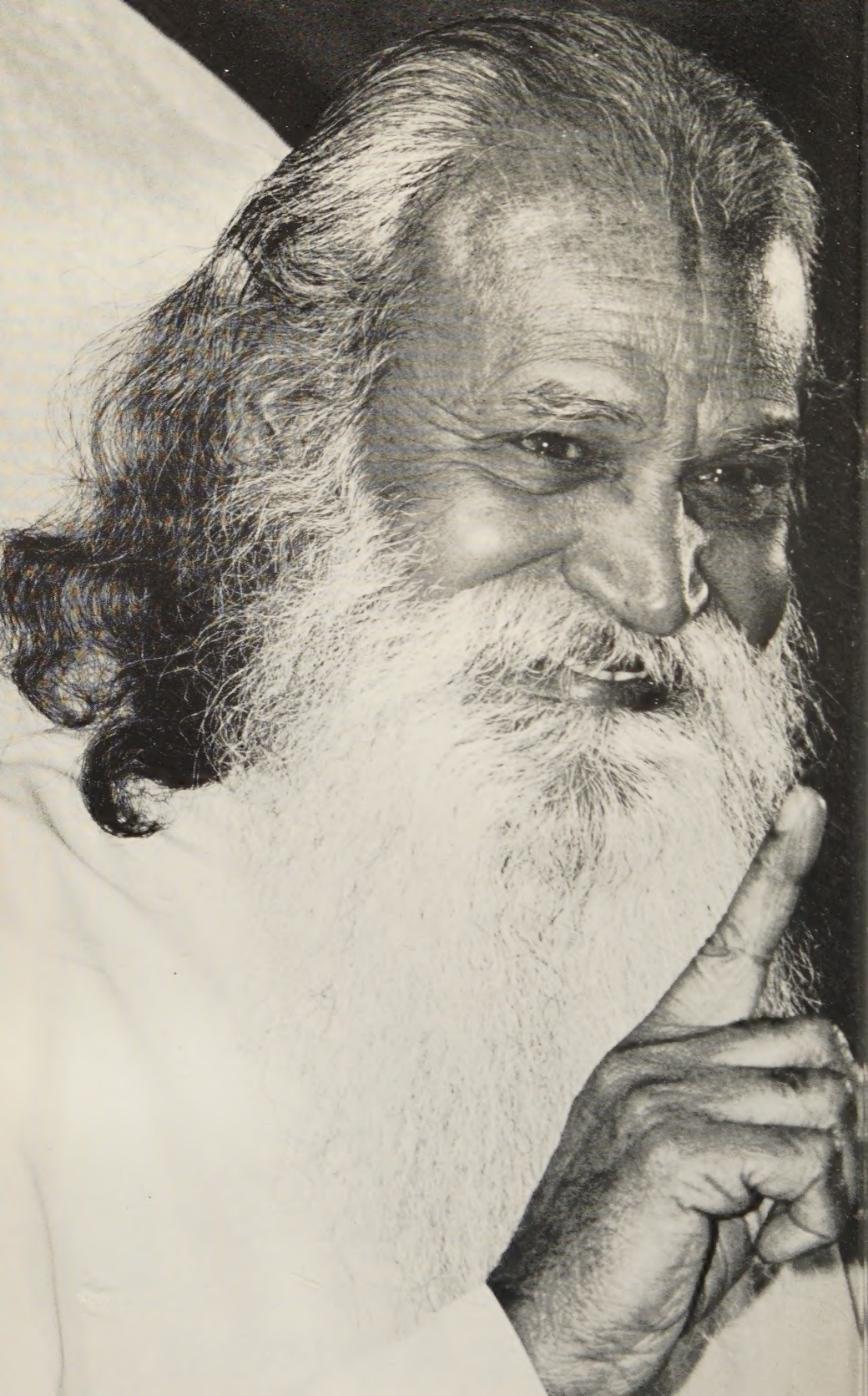

To Our Beloved Papa
Whose radiance brightens
the darkest corners.
In loving gratitude for
your continuing grace and
guidance, we honor you.
Happiest Birthday
Ever!
From your children, known
and unknown, in
the Los Angeles area.

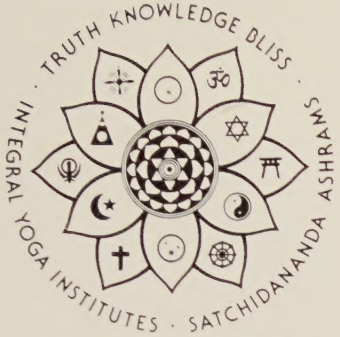


HAPPY BIRTHDAY TO GURUDEV
FROM YOUR SANTA BARBARANS



He is peace and bliss supreme,
Transcending all He is without stain;
Beyond sounds, visions and bondages;
Salutations we offer Him.
-With our love and deepest devotion,
Your San Franciscans





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Integral Yoga is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

Raja Yoga The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.

Japa Yoga The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.

Hatha Yoga Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.

Karma Yoga The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

Bhakti Yoga The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

Jnana Yoga The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "A body of perfect health and strength, mind with all clarity an control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicate to the common welfare, and realization of the true Self."

